

America

POWER ON THE POTOMAC

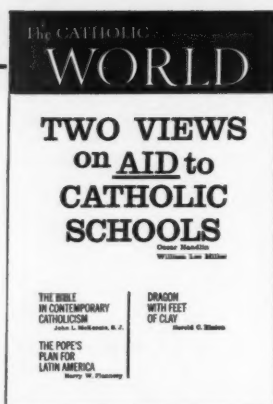
by Benjamin L. Masse

THESE JEHOVAH'S WITNESSES

by Albert Muller

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In the July issue of The CATHOLIC WORLD

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THE BIBLE IN CONTEMPORARY CATHOLICISM by John L. McKenzie, S.J., author of *The Two-Edged Sword*.

RED DRAGON WITH FEET OF CLAY by Harold Hinton, expert on Russian and East Asian affairs.

THE POPE'S PLAN FOR LATIN AMERICA by Harry W. Flannery.

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America

National Catholic Weekly Review

Vol. 105 No. 13 June 24, 1961 Whole Number 2715

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Correspondence

Downbeat

EDITOR: Man, I mean I like AMERICA, but those "come-join-our-Religious-Group" ads are a negative somethin' else. Square. Cornball. Bombsville. Like, do they really think it tugs a tender heart tendrill? Let's opt for a little hip prudence on the part of Father and/or Sister M. Advertiser! Religious vocations are a serious thing.

Without serious intellectual and voluntary components they're a big put-down, zerosville. This "come-bleed-with-us" act is the Elmer Gantry bit-me, I'm Catholic, I swing for the rational—the emotional kick is nadasville. No wonder our seminarians are looked on as kooks of squarish essence and our padres as grossly unhip (which is true without the "grossly"). I'd like to sign but, man, then there'd be the pious pen bit. Dig?

ANON.

Chicago, Ill.

After the Ball

EDITOR: In your query regarding the fading of large college proms (5/27), I believe one facet of the situation has been disregarded. If you take notice of the direction that high school proms are taking all over the country, I think the place of college proms falls into a different perspective.

Perhaps it is one more example of our youth being given "too much too early." Since regular dances are foisted upon sixth-, seventh- and eighth-grade students,

by high school they must ape college-level social activities, with \$50 proms (that run on till breakfast) becoming a "must." Hence, by college days these huge affairs are "old hat" and something else must be looked for.

MARY B. MAILLOUX

Detroit, Mich.

Intellectual Formation

EDITOR: While I enjoyed Fr. Graham's and Donald Thorman's articles (5/6), I determined to withhold comment until I could read the inevitable State of the Question (6/3). Unfortunately, the letters printed fail to come to grips with the problem.

In seeking the proper role of the layman in the Church, let us not berate our parish priests unduly. We must recognize that most pastors in the geographical areas represented by your letters were ordained over 25 years ago, before the "age of the laity"; they have been preoccupied with parochial problems ever since, with little time to reflect on how to form and to employ the dependable layman for maximum use of his special talents.

Judging by textbook advertisements in AMERICA and other influential publications, considerable attention is being given today to strengthening our high school and college religion courses. May I propose that, in doing so, we take advantage of the many excellent conclusions and recommendations of the first and second World Congresses of the Lay Apostolate? Let us

incorporate this material in challenging courses on the theology of the laity.

I agree that we need a statement from the Second Vatican Council similar to Cardinal Suhard's call to the intellectuals in his *Growth or Decline?* But we need the committed individual, and this is the task of our schools and colleges.

THOMAS I. MONAHAN

Jackson Heights, N.Y.

... and Collaboration

EDITOR: Your comments on the *New Individualist Review* (6/3) are very much appreciated. I acknowledge that the philosophy of 19-century liberalism is not truly compatible with Catholic social thought; I also realize the lack of harmony between my statement and the radical individualism of many American "conservatives."

However, I am willing (just as are, I am sure, John Cogley, in his quest for world peace and disarmament, and Fr. LaFarge, in his quest for racial justice) to cooperate with people whose social philosophies are not truly compatible with Catholic social thought, in order to achieve certain objectives which are. These objectives are the encouragement of personal responsibility, adherence to the principle of subsidiarity, constitutional government, and an intelligent policy of combating international communism.

The furtherance of Catholic social philosophy demands that American Catholics stop writing just for themselves and begin to collaborate with those who are not as orthodox as we.

JOHN P. MCCARTHY

Associate Editor

New Individualist Review

Chicago, Ill.

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Current Comment

Three Choices on Berlin

During the recent talks in Vienna, Premier Khrushchev handed Mr. Kennedy a memorandum on the German question. The Soviet Union saw fit to release this secret document to the world on June 10. It proposes three possible ways of resolving the thorniest and most dangerous issue of the Cold War.

1. The Soviet Union invites the West to sign a peace treaty with the two Germanies at once; the treaty would "normalize" the West Berlin situation by establishing a "free city" there.

2. If the first choice does not satisfy the West, then the four occupation powers can transfer the question of a peace treaty to the two Germanies for settlement in a period of some six months.

3. If the United States, as leader of the West, refuses to accept either of these alternatives, then it will be left with the final choice: acquiescence in unilateral Soviet action. The USSR will sign its own peace treaty with East Germany. As the memorandum says, "This will also mean the liquidation of the occupation regime in West Berlin, with all the consequences arising therefrom."

Anyone who has followed the Berlin question for the past three years knows that the West cannot accept any of the hard choices offered by the Soviet memorandum. If we do, we throw away the key to the defense of Western Europe and the key to our own security. Khrushchev knows in advance that we must reject his proposals, no matter how often he shouts that West Berlin is like a cancer on his face or a bone in his throat.

... Challenge and Response

The obvious aim in publishing the Soviet memorandum was to create propaganda for "peace" by stirring up old fears of the desperate crisis that the unprepared and disunited West must one day meet head-on.

Chancellor Adenauer's reaction to the Soviet note was, "tough, very tough."

But he added that "now the West can decide on the necessary steps."

That is our hope, too. But the steps must go beyond bluffing and stern talk. We must lose no time in girding ourselves realistically for the showdown that may come this very year. The proper note was struck by former Under Secretary of State Robert Murphy in Boston on June 12:

If the opponent is convinced that there is a national will to use available power, his behavior alters in proportion to that determination.

Do we have such determination? That's the question before the American people. There is none more vital and urgent.

High Cost of Independence

Before independence just a year ago, the Belgian Congo had an enviable 56 per cent of its eligible children in elementary schools. On a continent that has an illiteracy rate of 80 to 85 per cent and where only five per cent of the children move on to secondary education, this figure is little less than startling.

But the Congo may not be long at the top of Africa's educational heap. The rumor is abroad in Leopoldville that the UN—now shouldering, in somewhat faltering fashion, the "white man's burden" in the Congo—is thinking of reducing by half the number of primary schools. Congolese finances hit bottom and plunged on to a billion-franc deficit in April. Since education is a relatively costly item in the budget, the schools may be the first to feel the pinch of the austerity program.

As our own Administration has been telling the U.S. citizen, you can't run schools without money. Yet the grim facts of poverty do not make the hard choice of the Congolese any less a tragedy. It is only one year since independence, and already the country has been forced into a position where it may have to undo the impressive work of Belgium in the vital field of education.

The education crisis is only one sign of a generally dismal economic picture in the Congo. Unemployment is high; production is low; government expenses are rising; small businessmen are failing. As the Congolese are discovering, the price of too hasty independence can come very high indeed.

... Church Schools in Ceylon

The Congo is not the only newly independent country where an educational crisis has hit the headlines.

In Ceylon, legislation passed last December (AM. 1/28, p. 555) has cost the Church no less than 720 elementary schools. An entire system of Catholic education has fallen into the clutches of government bureaucracy. The sole exceptions are 42 secondary schools which have taken advantage of an option offered by the government.

How long these few schools will last as independent educational institutions is a moot question. Under the terms of the option, they have had to renounce the traditional government subsidy given private education in Ceylon. They are forbidden to collect fees or accept contributions for services rendered. They are subject to rigid inspection and control, as well as to possible confiscation at the whim of some government underling.

In the face of constant government harassment, Ceylon's bishops have been patiently urging a just solution to this "vexing" question of Church schools. All they have asked is that Catholic schools be allowed to continue "within the national scheme of education without violence to their religious principles and practices." This is a fundamental right of minorities anywhere in a democratic society. But, then, how democratic is Ceylon today?

Ultimatum on Tests

The Soviet Union, no longer interested in prolonging the farcical test-ban conference in Geneva, believes it has found a way to throw the onus of terminating the empty talks upon the West.

The latest proof that Mr. Khrushchev was completely unimpressed by his Vienna meeting with the President came at the 317th session of the Geneva conference on banning nuclear tests.

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The Soviet Union issued an ultimatum. The talks can be salvaged only if the West accepts the Soviet terms for a treaty or agrees to merge the talks into the broader framework of a proposed conference on general disarmament.

The Soviet terms for a treaty, of course, involve two impossible demands. First, treaty control systems must provide for no more than token inspections determined by political rather than scientific norms. More important still, administrative control of the treaty must be in the hands of a tripartite directorate operating under the rule of unanimity (the built-in veto).

Since the West has long dodged the responsibility of suspending or calling off the Geneva talks, the obvious aim of the Soviet ultimatum is to force the United States to bear the blame for terminating the conference, or, failing that, to guarantee that the proposed disarmament talks, tentatively scheduled for July 31, will really take place, and with enlarged scope for Russian propaganda.

The USSR already intends to use the proposed conference for a massive drive toward "complete and general disarmament." The merger would only make certain that the Soviet approach is dominated by the tripartite doctrine, thereby insuring the futility of the talks and paving the way for another Soviet walkout.

Unrest to the South

As Adlai Stevenson, U.S. Ambassador to the United Nations, moved farther and farther south on his 18-day good-will visit to Latin America, several sectors of that continent were shaken by Communist agitation.

● The Bolivian government declared a state of siege on June 7 and nipped off what it claimed was a Communist-led plot to seize power. About seventy persons were jailed, including many Leftist labor leaders and the Communist candidate for the nation's Presidency in the last two elections.

● Striking students in Recife, Brazil, threw up barricades and for some hours held off the troops sent to disperse them. They were protesting because university officials had refused permission for the mother of "Che" Guevara to speak in favor of the Cuban revolu-

tion. The National Student Union, which organized the strike, has been under tight Communist control for some years.

● Front man for the recent wave of pro-Communist activity in Mexico has been that country's aging but still popular ex-President Lázaro Cárdenas. In the past year he has repeatedly charged the United States with bullying Cuba; during the recent invasion of Cuba, he promised to join Fidel Castro in Havana—although in the end he stayed at home. This pro-Communist activity in Mexico is producing a reaction, however. On June 4, to manifest their opposition to the growing Communist influence, 100,000 persons stood in prayer before the Cathedral in Puebla.

It is one of communism's first rules to whip up animosities and set class to fighting class, group to fighting group. This is what Communists are doing in Latin America, wherever they can find frayed nerves or an injustice to exploit.

Call for Unity

The unity of the free world is "not even beginning" to match that of the Communist bloc. Therein lies our danger, declared Sir Anthony Eden on June 10, in his first major public speech since he resigned as Prime Minister of Britain after the Suez crisis of 1957.

Sir Anthony said that the danger today is not that of a nuclear war, but of "the attrition of the free world by methods of infiltration and subversion which the Communists understand so well." He asserted:

The Communist pressure . . . will continue all around the periphery of the free world. It may be Laos or Iran, Berlin or Africa or Cuba. The probing will be continuous. The free world has to gird itself to meet it. It has not yet done so.

It is ironic that the man who initiated the Suez invasion without informing his allies should now call for a "political general staff" of Western leaders to co-ordinate political, military and economic policies against the Communists.

Experts may dispute the need or the workability of such a peacetime counterpart of the World War II Allied Joints Chiefs of Staff. Historians no

doubt will record some serious flaws in Sir Anthony's political judgment in the past. But surely he is right in insisting that in our relations with the Communist powers, the present "very grave state of affairs will continue until the free nations accept together the reality of the danger that confronts them and unite their policies and resources to meet it."

Brawn Over Brain

We would be very odd balls indeed were we to be or seem unsympathetic toward sports. Anyone who has taught youth knows the healthy outlet for energies, the effective opportunity offered by athletics for building a sound body. Perhaps more, team competition gives the youngster a chance to live, at least for a moment, in a world of heightened ideals and vigor, a world in which he struggles for something bigger than himself, for excellence in an unselfish way, for shared glory. All of this is valuable in teaching growing men to live and work with their fellows in human society.

But when middle-aged rah-rah boys begin to dictate school policy, when alumni borrow prestige mainly from alma mater's record of games won, when professional gamblers move in to corrupt the ideal (alas, these are not fanciful imaginings), the very place of sports in education is put in jeopardy. Speaking at the University of Maryland commencement exercises this month, Secretary of Commerce Luther H. Hodges had some hard words for those alumni who create an atmosphere that makes scandal possible and almost inevitable.

"When you start handing out scholarships for brawn and physical skill rather than brain and a desire for education," Secretary Hodges said, "you are mixing values badly and heading for trouble." Not least in sports, where one is sorely tempted to take slippery means to victory, honesty is always hard to practice. But when official policy is pressured into putting second things first and even to encouraging barter of men and games, wrong standards are bound to take over. Students, even thoughtful college students, are more impressed and more deeply formed by what they see done than by what they learn in an ethics class.

St. George With Tommy Gun

In case you don't know it, TV's crime, adventure and western programs are really today's version of the St. George and the Dragon story. That's what Thomas W. Moore, a vice president of the American Broadcasting Co., recently told a Senate subcommittee investigating possible links between delinquency and TV crime and violence.

James V. Bennett, director of the U. S. Bureau of Prisons, wasn't much impressed by Mr. Moore's argument that "even children under six can understand a simple story of who is right and who is wrong." He remained unimpressed because he had figures to lay before the committee. They showed that 26 per cent of the youthful offenders in one correctional institution and 23 per cent in another believed that their brushes with the law stemmed from TV hints on do-it-yourself crime and violence. Admitting that his statistics were "scattered," Mr. Bennett held that such shows were one of the factors leading to juvenile crime.

And there has been a rising tide of these programs. In 1954 only 16 per cent of the program hours between 4 and 10 P.M. offered this type of show. But a sampling one week this spring turned up the startling total of 50 per cent. Mr. Moore claimed that his company was cutting back on these programs. Let's hope so. Let's further hope that other networks will follow suit and drop the pious pretense that crime and violence add up to "morality" plays for the youngsters.

Gold Dribbles Back

While a definitive judgment would be premature, those economists who refused to panic over the outflow of gold these past three years now appear to be vindicated. Beginning early in March, gold started dribbling back to New York and has continued more or less steadily up till now. In the week ending June 7, U.S. gold stocks jumped \$25 million, the largest weekly increase since November, 1957. All told, since the reverse flow set in, foreign governments and central banks have exchanged \$55 million in gold for dollars, thus cutting the gold loss for 1961 to a modest \$339 million.

Despite this improvement in the gold

picture, the problem of our international balance of payments remains. So long as foreign-aid spending continues on a high level, the efforts that have been made over the past year to cut unnecessary outlays abroad will have to be pursued, as will the drive to encourage exports. Although some of the charges that U.S. goods have been priced out of foreign markets are grossly exaggerated, they contain an element of truth which management and labor cannot afford to ignore.

The government can do a great deal to bring the balance of payments under control, but it cannot do everything. It needs the co-operation of our powerfully organized private groups. This fact emphasizes the importance of the President's Advisory Council on Labor-Management Policy. As yet the council has not come to grips with the delicate and divisive wage-price issue. It must not postpone the encounter much longer.

Campus Conservatives

Few people in the United States can be so thoroughly in touch with the mood of our college students as an experienced Maryknoll priest, Fr. Laurence Murphy, associate editor of *World Campus*. In the past 18 months, Fr. Murphy has visited and spoken at 125 colleges across the country, and in the current issue of *Ave Maria* he shares some of his findings, especially regarding the wave of conservatism on college campuses.

The danger of this movement lies not so much in the rather small, though growing, number of students involved, Fr. Murphy believes, as in the underlying mood of selfishness, complacency, timidity and fear. The campus conservatives want "to withdraw, to be defensive, to look back to the good old days when things weren't so bad." Reacting against today's perils, they try hard to prove something to themselves, and since it is always easier to be negative than positive, their approach is simply "anti." Anyone that doesn't agree with their mood is un-American or "comsymp," as they now say. Meanwhile, they show no real concern to correct the very evils "which spawn communism: racial discrimination, human misery, social injustice."

How did this mood come about? Fr. Murphy puts much of the blame on our

failure to form the social conscience. Often, in the past, our Catholic college graduates have been content to know Catholic social principles in a detached, uninvolved, purely academic way. The times are such now, however, that merely to retreat into an imaginary security, a mythical past, or a comfortable *status quo* mentality means to shirk our responsibility and unique opportunities. The future is not with the timid. It never has been.

Religion in Education

Most American Jews favor the complete exclusion of religion from public education and the complete denial of public funds to education in church-related schools.

William W. Brickman, professor of education at New York University and a recent contributor to this Review (5/20), dissents from this position. He explains why in "Public Aid to Jewish Day Schools," which appeared in the spring issue of *Tradition*, a journal of Orthodox Jewish thought.

After an extensive survey of actual practice in American public schools, Prof. Brickman concludes that it is impossible to keep the Christian majority from utilizing the public schools "for the inculcation of the principles of Christianity in greater or lesser degree."

His advice to his Jewish coreligionists is to drop "the campaign to force Christian America into accepting a secularist—and, to many, a Godless—public school." "Jewish organizations," he says, "have repeatedly fought every attempt at the introduction of any type of religion in the public schools." But as a result, in the minds of Christians "the image of the Jewish attitude toward religion becomes one of negativistic and even atheistic opposition."

Prof. Brickman's words are not too strong, and American Jews would do well to heed them. But Christians, in fairness, ought to understand that the motivation of Jewish attitudes is not hostility to religion but resentment against having Christianity taught to their children.

We agree with Prof. Brickman that the best solution of the problem would be for Christians and Jews frankly to accept the fact of our religious pluralism and give impartial public support to church- and synagogue-related schools.

Washington Front

JFK'S CRUTCHES AND CASSOCKS BY DIOR

HOME from his strenuous exertions on the international wrestling mat with Chairman Khrushchev in Vienna, our brave and determined young President is nursing a sore back. In fact, he's pretty miserable—a state that is not likely to be helped much by the intimate press coverage he has been getting. One New York daily took the occasion of the President's injury to give readers a course in anatomy, complete with front-page, cross-section pictures of the human spinal column. For some unaccountable reason, this is what happens whenever the President of the United States suffers some temporary physical setback. Happily, the press is much more discreet when the First Man or one of his associates is permanently disabled. The press was rather decent about Christian Herter, our former Secretary of State. And who would ever have guessed from the papers of the 1930's and 1940's that FDR was a complete cripple? At any rate, JFK is being forced to slow down and get a little needed rest.

Shortly after Mr. Kennedy's return from Vienna, one of the African chiefs of state presented the President with two seven-foot elephant tusks. What puzzled some people was the strange "native garb" worn by the donor, Fulbert Youlou, President of the Republic of the Congo. He had on what looked ever so much like a Catholic monsignor's cassock. That's just what it was. President Youlou is a Catholic priest, presently suspended from his priestly functions by the Church for

his political activities. Incidentally, Abbé Youlou is exactly Mr. Kennedy's age. In fact, he celebrated his 44th birthday at a gala reception tendered him here by Vice President and Mrs. Lyndon Johnson in the spacious new state dining room at the State Department. The *Washington Post's* diplomatic society page told how President Youlou appeared that evening in a white robe, elbow-length cape and black-fringed sash, made (as are all his cassocks, reportedly) by the Parisian couturier, Dior.

The First Lady, having taken Paris, Vienna and London by storm earlier in the month, is still touring the Isles of Greece. This humid city on the Potomac, to which Mrs. Kennedy will soon return, will welcome her home with a "well-done" for the way she conducted herself during her husband's first excursion into the realm of summitry. Jackie, once the inquiring photographer for a now defunct Washington newspaper, was not only charming, beautiful and dignified during the whirlwind tour of Europe, but also wisely willing to let her husband do the talking. This latter is an especially desirable quality in First Ladies. As we read in John H. C. Wu's recent translation of the *Tao Teh Ching* of Confucius' contemporary, Lao Tzu (St. John's University Press), "The Feminine always conquers the Masculine by her quietness." The American people may not be too strong on ancient Chinese philosophy, but they can be counted on to go along with Lao Tzu on this point, especially where the wives of Presidents are concerned. Mrs. Kennedy's other charming qualities apart, her becoming lack of verbosity is one reason why so many Americans will be glad to see her back on Pennsylvania Avenue near Daddy's old rocking chair.

STUART LANSDOWNE

On All Horizons

ETHICS AND WAR • William Clancy, the editor of the monthly journal *Worldview*, has put together a paperback collection of *Worldview* essays entitled *The Moral Dilemma of Nuclear Weapons* (Church Peace Union, 1609 Sherman Ave., Evanston, Ill. \$1). The lead essay is by Rev. John Courtney Murray, S.J.

FAMILIES • Last summer 42 families (including children) made retreats at the Carmelite Retreat House, Hamilton, Mass. Reservations are now being accepted at that address for retreats from July 3 through Aug. 11.

DIFFERENT • A new monthly magazine of Christian ideals, in modern colorful format, for the whole family,

is *Country Beautiful*—thick, slick, handsome and decidedly different. It is edited by Rev. Michael P. Dineen, 12821 W. Blue Mound Road, Elm Grove, Wis., \$5 a year.

NEW CENTER • St. Michael's College, Univ. of Toronto, will open a Center of Ecumenical Studies in the fall of 1961, to foster theological studies in ecumenism. The Center will be directed by Rev. Gregory Baum, O.S.A., author of *That They May Be One* and consultant of the Secretariat for Promoting Christian Unity.

LITURGY • This year's Liturgical Week will be conducted Aug. 21-24 in Oklahoma City. The Spaeth Award and the Cardinal Lercaro Medal will be

bestowed at the opening session. For information about accommodations and program, write 1961 Liturgical Week, 3214 N. Lake Ave., Oklahoma City 18, Okla.

NEW PLAN • Dr. Al Fonder (303 W. Second St., Rock Falls, Ill.) is forming a group to plan a program for medical and dental volunteers for Latin America. The program calls for medical men and their families to rotate after a minimum of three months' service, thus not seriously affecting their home practice. Doctors, nurses and technicians may contact Dr. Fonder.

DEVOTION • Our Lady of Guadalupe Trappist Abbey, Lafayette, Ore., is an information center for devotion to Our Lady of Guadalupe. The Marian Year of this devotion, declared such by Pope John XXIII, ends October 12, 1961. W.H.Q.

Editorials

Only Public Schools Count

THE INFLUENTIAL New York Times has thrown its full weight into the effort to get the Federal-aid-to-public-schools bill through the House of Representatives. In several recent editorials the Times has urged sidetracking any consideration of the needs of parochial schools until the public school bill is passed. Even then, the Times makes plain, it will be opposed to aiding education in parochial schools. Evidently, for the nation's leading daily, only public schools count.

Ban on Communism

IN TWO DECISIONS handed down on June 5, five justices of the U.S. Supreme Court recognized the Communist party for what it is. Four other justices—one short of a majority—chose to indulge in the blindness against which Chief Justice Taft once warned, that blindness which prevents the court from seeing what “all others can see and understand.”

In *Communist Party v. Subversive Activities Control Board* the court's majority sustained a section of the Internal Security Act of 1950 requiring “Communist-action” organizations to register with the National Government. In *Scales v. U.S.* the court upheld the clause of the Smith Act of 1940 that makes it a crime to be an active member of a party which advocates the violent overthrow of the government.

In each case the Communists pleaded—naturally—that the law deprived them of the freedom of association guaranteed by the First Amendment. To no one's surprise, Justices Hugo Black and William O. Douglas agreed with them wholeheartedly. (Chief Justice Earl Warren and Justice William J. Brennan joined the minority on other grounds.)

No doubt a certain number of people with tiny pointed heads will take occasion from these cases to accuse Justices Black and Douglas of being Communist sympathizers. Such charges miss the mark entirely. These men are not Communists. They are doctrinaire liberals.

As Justice Black said in his dissenting opinion in one of the present cases:

The first banning of an association because it advocates hated ideas—whether that association be called a political party or not—marks a fateful moment in the history of a free country. That moment seems to have arrived for this country.

To Justice Black and those who think as he does, communism is merely a “hated idea” which a free society must tolerate. Of course, communism is in fact not only an idea but a program of action, and the

Communist party makes no secret of being its tool.

The avowed purpose of the program and the party is to destroy our free society and its constitutional government. Communist leaders from Marx to Lenin to Khrushchev have made it perfectly plain that the Communist party is completely incompatible with any political system and any government which it does not control, and that it will use force to achieve its ends. No society is obliged to tolerate this kind of organization in its midst.

Serious-minded men have argued that it is wiser to allow the Communist party to exist openly than to ban it and thus drive it underground. In all probability the Communist party which is already underground is our real problem anyhow. Our point is only that whether to tolerate or ban the party is a legislative question to be answered by Congress, not a constitutional question to be decided by the Supreme Court.

The Constitution does not oblige our government to give legal existence and protection to a revolutionary organization dedicated to the violent overthrow of the government. Citizens cannot have a constitutional right to band together for the destruction of the Constitution. The law never contemplates its own violation as a legally protected activity.

In 1958 the Supreme Court overruled Alabama's attempt to inspect the membership rolls of the NAACP (*NAACP v. Alabama*, 357 U.S. 449). We agree with the court that in that case a truly constitutional freedom of association was at stake. The right of citizens to act in concert for legitimate purposes free from governmental interference or harassment is precious and must be defended.

But we cannot share the judicial blindness of men who refuse to see that membership in a revolutionary conspiracy is not and cannot be a constitutional right. In the words of the late Justice Robert H. Jackson, the Bill of Rights is not a suicide pact. It is consoling that five, at least, of the learned justices of the Supreme Court acknowledged this truth.

Fifty Years a “Peace Corps”

IN THE FOREIGN MISSIONS in the year 1907 there were just 14 American Catholics. The explanation was simple. America itself was still in many ways a mission territory. But two farsighted priests were resolved to do something about making the United States a mission-sending country. In 1910 they purchased land in Ossining, N.Y., and, since their property was on a knoll, they called it Maryknoll.

If Thomas Frederick Price and James Anthony Walsh were strikingly dissimilar in habits of thought and action, they were single-minded in the conviction that to be Catholic is to be missionary. They met little more than fifty years ago at the International Eucharistic Congress in Montreal. The Catholic Foreign Missionary Society of America, better known as the Maryknoll Missioners, grew out of that meeting.

As an organization, the priests, brothers and sisters

of Maryknoll are still young, but the five decades of their history, ably summarized by Glenn D. Kittler (*The Maryknoll Fathers*, World, \$5), enshrine an action-crammed saga of mature and purposeful missionary achievement. Young Maryknoll has already won its place in the hall of fame of the Church in America.

Maryknoll asks a lot of its missionaries, and these dedicated men and women have shown with amazing consistency that what is asked can be given, even though the cost in personal sacrifice is usually abnormally high. In addition to the everyday hardships of mission life—learning a strange language, eating unaccustomed foods, absorbing the habits and mentality of a different culture, and being resigned to overwork—the efforts of Maryknoll have, from the beginning, been plagued by war. Maryknollers have been jailed, beaten, starved, brainwashed, kidnapped, killed and lied about even in death, sometimes by the very people in whose service they had spent their lives. The picture has never been pleasant—hardly the kind of thing likely to attract new members. Yet Maryknoll has grown and grown and grown.

We cannot help but wonder at the courage of these heroes of a fifty-year-old American Catholic "peace corps." Theirs is a unique kind of courage, the sort that wells up with relentless insistence from the depths of souls in love with Christ. How else explain the modern miracle of those hundreds of American citizens who, for half a century, have followed in the path of the first band to answer the first Maryknoll advertisement for people "willing to go afar with no hope of earthly recompense and with no guarantee of a return to their native land"? Many, so many, lie where they fell in fields afar. One of them, Bishop James E. Walsh, refuses to be broken in a prison cell in Red China—his only crime his love for China's people.

Opposition to Foreign Aid

IF REPORTS from Washington are true that the foreign-aid bill is knee-deep in trouble on Capitol Hill, one can only conclude that many Congressmen were not impressed by the President's somber summary of his European trip, or perhaps never even listened to it. For the great significance of the President's TV talk for U.S. foreign policy lay in the revelation—if revelation is the proper word—that Khrushchev considers wars of liberation to be just wars and has every intention of instigating and abetting them. Since wars of liberation are defined in the Communist lexicon as wars against governments allied with the West, or at least not unfriendly to it, this means that the Kremlin plans to encourage in all the underdeveloped countries the same kind of cancerous subversion that undermined the Royal Laotian government and is now menacing the pro-Western regime of South Vietnam. It also means that the Soviet Union will not only continue aiding Fidel Castro, but will do its conspiratorial best to spread Castroism throughout Latin America.

Confronted with this challenge, which Khrushchev

spelled out in the Vienna talks no less baldly than Hitler described his objectives in *Mein Kampf*, President Kennedy refuses to let the underdeveloped lands, including those directly to the south of us, go Communist by default. Toward this end he proposes to spend about \$900 million more on foreign aid in fiscal 1962 than we are spending this year—a total of \$4.9 billion.

To insure as far as possible that this money is productive of results, the President wants from Congress the power 1) to consolidate our chief economic aid programs in a single agency, and 2) to make firm loan commitments for long-term projects in the recipient countries. (This second request assumes some so-called "back-door spending," that is, spending which proceeds by borrowing from the Treasury without further Congressional appropriations. The sum involved is \$7.3 billion over a period of five years.) Mr. Kennedy is hopeful that with stronger emphasis on social reform and expanded training for guerrilla warfare, the governments of underdeveloped countries can be made "so strong and broadly based that only an outside invasion could topple them."

This reaction to a grave and present danger seems so necessary and so inevitable that it is hard to understand the tepid, hesitant approach to it in Congress. Granted that there has been some waste in foreign spending in the past; that it has not persuaded some neutral nations—India being the most prominent—to stand solidly with the West; that it has not checked the tide of Communist expansionism, much less rolled it back. The fact is that foreign aid has scored many notable successes and that without it the map of the world would today be a lot redder than it actually is. Where would Western Europe be, where Greece and Turkey, where South Korea, Taiwan and South Vietnam, had other Congresses not approved the Marshall Plan, Point Four and the Mutual Security Program?

It seems to us that those in Congress who are opposing the Kennedy program have an obligation to the country to suggest some alternative means of dealing with the Kremlin's wars of liberation. How would they meet this deadly challenge? If the answer is "Fortress America," a powerful, fully mobilized United States, living to itself in splendid isolation, one can only say that the opponents of foreign aid are blind as bats to all the brutal realities of our times. They are also blind, one must add, to the plainest implications of the religion which most of them profess.

Let's Fight Communism!

IN THE WAKE of the Cuban fiasco, heady emotions are in the air. We want to punish Castro. We want to prove that nobody can "bury" us. We want to block Khrushchev and crush world communism. We want to do it in a well-planned, effective way. Then join forces with real anti-Communists, not with the wild-eyed, wide-swinging crowd that vents its frustration by hurling charges and writing anonymous letters. Ours is serious work. It can't be done by rowdies.

Power on the Potomac

Benjamin L. Masse

IN APPROACHING the problem of bigness in government, nothing is more necessary than to sweep away certain mental and emotional cobwebs that hinder a clear look at the facts. Admittedly, the Federal Government is today a huge institution. It has undertaken a number of activities which only a generation ago most men regarded as the functions of local government or private charity. At the turn of the century, local governments spent nearly twice as much as the Federal Government. They provided most of the public services then available to the people—schools, roads, parks, sewage systems, poor houses and hospitals. In those far-off, uncomplicated days, before World War I and the great depression of the 1930's, the Federal Government maintained a small defense establishment, delivered the mail, collected import duties, administered the Federal courts—and didn't do much of anything else. In 1902 it spent only \$572 million. That year State and local spending totaled just over a billion dollars.

Confronted with the disruption of this traditional pattern, many of our citizens tend to react in simple, predictable terms. If they are Socialists, they relish the growth of the Federal establishment. If they have been raised in the tradition of rugged individualism, they deplore it. If they have taken in with their mother's milk the doctrine of States' Rights, as so many Southern whites have, they deplore it even more.

In addition to these easily recognizable types, there are others who for moral and religious motives, or for reasons of self-interest, automatically oppose any expansion of power on the Potomac. Many of the immigrants brought with them from Europe bitter memories of religious oppression at the hands of strong central governments, and these memories have had some influence on their descendants. Other religious-minded people are sensitive to the dignity of human nature, which is perfected by the exercise of liberty and the assumption of responsibility. They fear lest government expansion restrict liberty and transfer too much responsibility to the state.

Self-interest obviously has a large part in our attitudes toward government. When the business community, for instance, opposes big government, it knows very well on which side its bread is buttered. Big government means regulation, high taxes, paperwork and other burdens which are the bane of a businessman's life. On the other hand, organized labor favors big gov-

ernment because it has come to see that without government help workers cannot achieve some of their goals.

In an American environment this issue of big government raises two questions which ought to be kept distinct. The first refers to the relationship between the Federal Government and State and local governments. It is mainly concerned with the federal character of the political arrangement handed down by the Founding Fathers. The second question deals with the relationship between the citizen and the various governments under which he lives. It is primarily concerned with the liberties of individuals, families and groups within our society, as well as with the freedom of the American economy.

It is the first question that interests us here. Using as a yardstick the U.S. Constitution as amended over the years and as interpreted by the Supreme Court, what judgment ought we to pass on the respective roles of Federal, State and local governments today?

IN THE FISCAL YEAR 1959, the latest year for which complete figures on State and local finances are available, government spending totaled \$145 billion. According to the Census Bureau, the Federal Government spent 66 per cent of this, or \$93 billion. It spent \$2 for every \$1 spent by the States and the 100,000 other governmental units—counties, towns, municipalities, school districts—which make up our political apparatus.

This is, indeed, quite a change from what many refer to nostalgically as the "good old times." What has shifted the center of gravity of public spending in this country? What has catapulted the Federal Government into first place, far ahead of State and local governments together?

One of the best and pithiest answers to that question appears in Gunnar Myrdal's new book, *Beyond the Welfare State*. Discussing the world-wide trend toward big government, the great Swedish social scientist attributes it to three modern developments: international crises, topped off by two world wars; the breakdown of competition and the free market as regulators of the domestic economy; the growing democratic participation in formulating public policy. To these he might well have added widespread urbanization and the revolution in transport and communications.

All these causes are graphically reflected at work in the Federal budget.

Consider, first of all, what the Federal Government spent in fiscal 1959 to assure the nation's survival in a dangerous, turbulent world.

FR. MASSE, S.J., an associate editor of this Review, writes frequently on government matters.

Table I. Expenses for Major National Security (Millions)

Military Defense	\$41,233
Atomic Energy	2,541
Stockpiling and Expansion of Defense Production	312
Military Assistance Abroad	2,340

That adds up to \$46.426 billion, or 50 per cent of the government's total spending.

Nor is that by any means the whole story of defense spending.

In fiscal 1959 the government spent \$3.780 billion on international programs of different kinds—all of them connected in some way or other with war and peace and national security. That makes, then, a grand total for defense of \$50.206 billion.

Now not even Senator Goldwater would contend that any of this spending is a function of State and local governments. He might say that some of the money was wasted, but he wouldn't argue that it was the prerogative of the States rather than of the Federal Government to pour the dollars down a rathole. Actually there was a time in our history when the raising and support of a militia, upon which the nation's defense rested, was the function of the States. That is no longer true, and no one today seriously argues that the nation's defense is one of the activities which Washington ought to turn back to the States.

Nor is the picture yet complete. Uncle Sam spent \$5.174 billion in fiscal 1959 on a variety of veterans' services and benefits. He also paid interest of \$7.671 billion on the national debt—most of which was war-incurred. These sums, too, ought to fall in the defense category, even though the practice is to put them under the heading of domestic-civilian spending. That gives us a total of \$63.051 billion of Federal spending which, whether or not it is strictly for defense, infringes in no way on the jurisdiction of State and local governments.

Of total budgetary spending of \$80.697 billion in fiscal 1959, we are left, then, with \$17.646 billion unaccounted for. (In presenting these figures I am ignoring a minor revision of the totals which the Budget Bureau announced some months ago. It doesn't affect the argument in any way.)

Table II. Domestic-Civilian Expenditures (Millions)

Labor and Welfare	\$4,421
Agriculture	6,529
Natural Resources	1,669
Commerce and Housing	3,421
General Government	1,606

How much of this spending can be considered a usurpation of the role of State and local governments?

The \$1.606 billion under the heading "General Government" can quickly be dismissed as noncontroversial. That money covered the cost of the Executive Branch, Congress, the courts, the erection and upkeep of Federal buildings, the Internal Revenue Service and other ordinary functions of the Federal Government.

A number of items under the heading "Labor and Welfare," such as the Bureau of Indian Affairs, the National Science Foundation, the Census Bureau, the National Bureau of Standards, National Institutes of Health, Federal penal institutions, aid to schools in Federally affected areas are clearly the responsibility of the Federal Government. Expenditures on these and similar agencies and activities came to \$1.098 billion.

Almost everything else under this heading, however, may be considered controversial. The government spent \$78 million under the defense education program, \$63 million for vocational education, \$218 million for the school lunch and special milk programs. It made grants of \$136 million for hospital construction. It underwrote a temporary extension of jobless benefits to the tune of \$447 million, and made its usual \$300-million grant to the States for the administration of employment services and unemployment compensation. Finally, it spent \$1.969 billion for public assistance.

BEFORE THE READER starts exclaiming that here, surely, is the Federal octopus in action, let him ponder two considerations:

1. Three-fourths of the \$4.421 billion the Federal Government "spent" on labor, health and welfare in fiscal 1959, it really didn't spend at all. It raised the money, through loans or taxes, and handed it over—in the form of grants-in-aid—to State and local governments to spend. The money was disbursed, not by bureaucrats in far-off Washington, but on the grass-roots level by officials familiar with local conditions.

2. All these programs responded to real and even urgent needs of the people. Could those needs have been met, would they have been met, apart from the initiative and assistance of the Federal Government?

Those who answer that question in the affirmative have a job on their hands to prove it. They are welcome to it.

Expenditures on natural resources, which came to \$1.669 billion in 1959, offer little room for argument. As President Eisenhower said in his budget message to Congress in January, 1960, the record-breaking appropriations he was requesting for natural resource programs took into account "their great importance to the nation's economic growth and security." That the States also have an interest in the development of their natural resources does not cancel out the claims and responsibilities of the Federal Government. River basins, for instance, have a way of ignoring the artificial boundaries which men set not merely within nations but between nations as well.

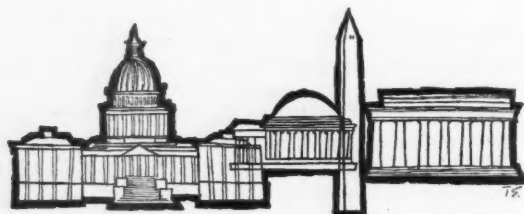
As for "Agriculture and Agricultural Resources," however sharp the infighting may be over some of our present programs, no one advocates dumping the farm problem into the laps of the States. Actually, the States do operate in this field, frequently in co-operation with the Federal Government. In 1959, in addition to their own funds, they had at their disposal \$323 million in Federal grants. In the last analysis, the health of the nation's agriculture, which produces for national and international markets, as well as for local markets, is a

legitimate responsibility of the national government.

Incidentally, of the \$6.529 billion spent on agriculture in 1959, nearly \$3 billion went for price supports. Another billion went for disposal of surplus farm commodities abroad and might well be charged to national defense rather than to agriculture.

WE COME, finally, to "Commerce and Housing," on which the Federal Government spent \$3.421 billion. If we waive housing and urban renewal, there is nothing under this heading—with the possible exception of civil defense—which is within the competence of the States. No one advocates that the States ought to administer the postal system, or the Coast Guard, or the Federal Aviation Agency, or manage the space exploration program and subsidize the merchant marine.

True, the Government did spend \$1.383 billion on housing in 1959, but about two-thirds of that went to



finance the operations of the Federal National Mortgage Association (Fanny May). As homeowners pay off their mortgages, this money will return to the government. Eventually, Uncle Sam will also recapture the \$180 million loaned under the college housing program and the \$146 million loaned under the veterans' and farm housing programs. In fiscal 1959, the government spent only \$77 million on urban renewal and \$97 million on public housing.

Perhaps these housing activities, which are really thinly disguised subsidies to private lending agencies and the construction industry, should be taken over by States and local government. It would be hard to sell that proposition, though, to the U.S. Conference of Mayors, the presidents of many colleges and universities, and the millions of citizens who have been enabled by government-guaranteed mortgages to own their own homes.

That brings us to the end of government budgetary outlays. But in fiscal 1959 the Federal Government spent other billions outside the budget, and we must have a look at this spending, too. (See Table III.)

Except for the Highway Trust Fund, none of this spending, which involves transfers to the public from various insurance funds administered by the Federal Government, raises any question of States' Rights. Under the Highway Revenue Act of 1956, the Federal Government levies and collects the taxes which finance the pay-as-you-go interstate highway program. From these revenues, it makes grants to the States, which do the actual spending. It is hard to see how the States can have any ground for complaint—at least in principle—under this

program of shared responsibility for a national highway system. For a nation so largely on wheels as ours, a good road system is needed to promote prosperity and assure defense. The Federal Government cannot be indifferent to the state of the nation's highways.

Once Federal spending is broken down in this way, it becomes rather clear, I think, that the area of dispute today over the roles of the Federal, State and local governments is not nearly so large as is popularly imagined. Anyone who abandons slogans and futile handwringing for a calm assessment of the facts is hard put to it to pinpoint Federal activities which States and local governments ought by right to undertake themselves. Under the Eisenhower Administration, several intensive efforts were made to turn Federal programs over to the States. Those efforts accomplished practically nothing. On the contrary, some Federal programs which General Eisenhower strongly felt belonged to the States were expanded during his Administration. In fact, he even sponsored new programs which trespassed, according to strict constructionists, on the prerogatives of State governments. As he confessed to the 1957 Governors' Conference in Chicago:

Opposed though I am to needless Federal expansion, since 1953 I have found it necessary to urge Federal action in some areas traditionally reserved to the States. In each instance State inaction, or inadequate action, coupled with undeniable national need, has forced emergency Federal intervention.

Mr. Eisenhower's remark, as Roger A. Freeman pointed out in a meaty book last year, *Taxes for the Schools*, suggests that it is not so much the financial incapacity as the unwillingness of the States to act that leads to Federal intervention.

It is reassuring to note what a large percentage of Federal spending on domestic-civilian programs takes place in partnership with the States. Federal grants-in-

Table III. Extra-Budgetary Spending (Millions)

Old Age, Survivors Insurance	\$9,388
Federal Employee Retirement	792
Railroad Retirement	768
Other Insurance Funds	651
Highway Trust Fund	2,610

aid fuel State spending on housing, urban renewal, unemployment compensation, agriculture, public assistance, highways, hospitals—to mention only some of the more important and familiar programs.

These grants-in-aid do have strings attached, but the strings do not seem unduly binding or violative in any way of the dignity of the States. Some critics argue strenuously that the Federal Government ought simply to turn money over to the States and let them spend it as they see fit. In addition to ignoring the national interest in all these programs, that objection assumes that grants-in-aid don't permit the variety one would expect to find in a federal system. Actually, there is so much variety in some of these programs—for example, unemployment compensation—that a persuasive case can be

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made for tightening and expanding Federal standards.

Contrary to the lamentations in some self-styled "conservative" circles, the States are not in danger of fading from the American scene. In many cases they are today more effective units in our government structure than they were a quarter-century ago. Between 1948 and 1959, States revenues jumped from \$9.3 billion to \$24.4 billion, and spending showed a comparable increase. Not only have the States expanded their traditional activities; they have branched out into a number of fields in which formerly they showed little interest.

In order to furnish more efficiently the services which people demand, the States have also overhauled their creaking executive and legislative machinery. More recently, they have intensified efforts to exploit the possibilities of interstate compacts—a device which in many fields offers an alternative to Federal action. They are

also co-operating with the Federal Government in solving problems that involve all levels of government; and with the establishment by Congress in 1959 of the Advisory Commission on Intergovernmental Relations, this co-operation will grow.

No doubt, State and local governments could do more to meet the needs of people if the burden of Federal taxes were lighter. But, as we have seen from budgetary evidence, the overwhelming reason for high Federal taxes flows inexorably from the state of affairs in the world today. The answer to this situation does not lie in Washington but in Moscow and Peiping. It must be sought not in alleged Socialist plotting on the fringes of the New Deal, the Fair Deal, or the New Frontier, but rather in the vast changes that have swept over our own country these last thirty years, and in the even vaster changes that are now shaking the whole world.

Christ in Africa

THE ROLE of the Church in Africa is the same as that of the Church everywhere: to hand on the message of Christ and the Christ-life. In Africa it takes the special accent of restoring all things *African* in Christ. What our blessed Lord said about coming not to destroy, but to fulfill, applies to African as to all authentic human values. In order to become Christian the African does not have to deny anything of what makes African culture great. Rather the contrary.

Among human values, the African places the highest stress on the family as the basic structure of society. This accords both with the natural law and with the revealed law of Christ. Of course, certain changes have to be made, certain deviations rectified. But the sense of the family and deep family feeling remain genuinely African as well as Christian. African parents naturally understand the special responsibility they must exercise in the education and training of children.

One of Africa's greatest needs today is for leaders thoroughly impregnated with the principles of the natural law—leaders who understand the reality of human rights grounded in God's law. Here, perhaps more than elsewhere, the Church can make a profound contribution to Africa's development: by providing the principles and the men who will implement these principles. To train these men we need personnel and financial help.

Africa is vast, nearly four times the size of continental United States. Where there are 60 Americans per square mile, there are only 19 Africans per square mile.

This makes for some advantages, but also for the disadvantages of inadequate communications. In the apostolate one needs personal contact between priest and people. African tribal life both helps and hinders

the priest in his ability to reach the people under his care.

Among the obstacles to the growth of the Church in Africa, I must mention the problem of ancestral beliefs. True, all Africans believe in one supreme God, and this aids conversion. However, there is the strong belief in evil spirits, who are thought to have incredible powers. The strong hold exercised by Islam over many Africans is another problem. Communism is not so much a theoretical threat—having little appeal in theory—as a practical one: the danger of Communist-directed groups taking over political power. Regrettably, I must also mention the scandal of division among Christians. Many Christian denominations have missionary activity in Africa; their lack of unity dismays and confuses the African. However, there are certain areas in which co-operation is both possible and desirable.

Despite these problems, the Church in Africa is grateful to Almighty God for much progress. Catholics now number 20 million, some 9.5 per cent of the total population, and their influence is far beyond this proportion. We now have many African bishops and some 2,000 African priests, and vocations are growing steadily in number and quality.

The Church in Africa is a living and very significant part of the Mystical Body of Christ. Our blessed Lord did not intend His Church to be limited by narrow bounds of continent, country or race. Did not He Himself become man at the very corner of the earth that binds together Asia, Africa and Europe, as though to remind us that all mankind is one? In Christ there is neither black nor white, red nor yellow. All are one, and Catholics most of all can be expected to fight racism, promoting true love among all men of all races. For Christ is one, and if we are to be His members we too must be deeply one in love for Him and for each other.

✠ LAURIAN CARDINAL RUGAMBWA

CARDINAL RUGAMBWA, Bishop of Bukoba, in Tanganyika, East Africa, made this statement during a visit to the residence of the AMERICA staff, June 12, 1961.

America • JUNE 24, 1961

These Jehovah's Witnesses

Albert Muller

EVERY FEW YEARS the Jehovah's Witnesses put on a sensational exhibition to attract world-wide attention to their organization. At their most recent convention in 1958, they filled both the Polo Grounds and Yankee Stadium in New York City with almost 254,000 of their members. It is obvious that this organization is growing by leaps and bounds. This year huge conventions are to be held in June and August in six cities here, six more in Europe, and one in Canada.

No present-day sect is a greater enigma than the Jehovah's Witnesses. Views of them range all the way from "nice decent people" to "dangerous fanatics," and from "dedicated zealots" to "bigoted crackpots." It is important for us to take a closer look at them, examine their background and beliefs, as well as the goal and history of the sect. Are they really to be shrugged off as harmless? Is their cult so ridiculous and insignificant that they cannot be regarded as dangerous to any Catholic? There is nothing more harmful than to underestimate a potential danger.

The Jehovah's Witnesses are specialists in their own peculiar way. In general, they know more about the Bible than most Catholics. Since they insist on carrying on all discussions on the basis of the Bible, a Catholic involved with them will be forced to meet them on their own grounds. While the Witnesses' view of the Bible is a distorted one, the deplorable lack of knowledge that a Catholic is likely to have of the Holy Scriptures puts him at a serious disadvantage.

Many people are more emotional than rational where religion is concerned. The Jehovah's Witnesses point with one hand to calamitous world conditions and to themselves, the deliverers, with the other. Since their ministers (every baptized Witness) are exempt from military duty, the sect appeals to pacifists. Those who fear hell find comfort in a doctrine that knows no eternal damnation. The Witnesses pride themselves on being specially enlightened and in a separate class above all others. They appeal to those who want to live on earth forever under a righteous world government. They have a ready answer for those who want our Lord to come soon. There is much more that could be written about the appeal this cult exerts upon the masses.

Facts available to anyone make it clear that this is

MR. MULLER is a member of the New York Catholic Evidence Guild and one of the founders of Christ's Witnesses, a group of laymen who endeavor to counteract the proselytizing efforts of the Jehovah's Witnesses among Catholics.

an energetic and aggressive organization. In the last 20 years their number has increased from a scant 60,000 to over 950,000. Their annual growth rate—ten per cent in recent years—has swelled their congregations to 21,008 in 180 lands. In the United States, where their greatest efforts are concentrated, their present membership totals over 260,000.

In 1957 alone, 716,901 Witnesses devoted 100,135,016 hours to 413,049 Bible studies. In 1960 they spent 131,662,684 hours conducting 646,108 weekly Bible studies in homes and instructed close to three million people. This does not take into account the many people reached by the large number of public meetings. The size of their organization cannot be gauged by the number of their ministers, which is close to one million. This would be tantamount to assessing the membership of the Catholic Church only in terms of those participating actively in the apostolate.

To see the tremendous rise in the circulation of their literature you have only to compare the amount distributed in 1957 with the figures for 1960. While in 1957 they distributed 16,547,180 books, booklets and pamphlets, they sold 22,726,433 of the same in 1960—more than the total output of all Catholic publishers in the United States combined. Their two large magazines, *Awake* and *The Watchtower*, had a combined output of 136,448,154 copies in 1957—an increase of 27,841,397 over the previous year. In 1960 the total number of these two magazines reached 169,845,685. This figure excludes the enormous quantity of leaflets, cards, tracts and other literature printed in their plants.

To provide for this steady growth, they had to build a 13-story addition to their already existing block-long printing plant in Brooklyn. Their Bethel Home in Brooklyn, the headquarters housing 607 staff workers, received a 12-story annex to accommodate a projected expansion of 1,100 persons. A Bible school similar to the one at Gilead, South Lansing, N.Y. is also being planned. All this should give some indication of the vigor of this organization.

The sect has come a long way since Charles T. Russell founded it in 1872. Russell, born in 1852 in Alleghany, Pa., was raised a Presbyterian. Early in his adult life he was influenced by an atheist whom he had tried to scare by preaching about the devil and hell. He ended up by accepting the atheist's view that there is no hell.

Russell adopted the Seventh-Day Adventists' belief that Christ would come soon and he taught that the world would end in 1874—and, then, in 1914. He worked out an elaborate theory based on certain measurements

of the Great Pyramid of Egypt which was supposed to reveal the whole history of the human race and the time of the Second Coming of Christ. However, when Russell died in 1916 the millennium had not yet arrived.

The organization almost collapsed as a result of this false prophecy. The wily Rutherford, who took over, saved the cult from certain collapse by substituting a more evasive belief for the former risky theories. He denounced Russell and his followers as "evil servants," members of the devil's organization. Rutherford's chief contribution to the cause was the prediction that "millions now living will never die." Rutherford died in 1942.

Certain doctrines now became crystallized. Witnesses deny the divinity of Christ, the Holy Spirit as a Person, the existence of a spiritual soul and of hell; they renounce holy days and abhor blood transfusions. The resurrection is of three types: a re-creation, a transformation of a person into a bodiless spirit (for the heavenly class of 144,000), or a repossession of the same body (for the earthly "millions who will never die"). Very evil "demonized" persons will not be resurrected at all. Armageddon, the famed Biblical conflict that is to take place at the end of the world, is pictured as a battle of survival between Jehovah and His hosts, and Satan and his forces.

Some have proposed that this sect is a revival of the Arian heresy. It resembles Arianism closely, but its creed is actually a conglomeration of various heresies of the early centuries. Certain Gnostics held similar beliefs. In some things they resemble the Cerinthians, Ebionites, Manicheans, Donatists and Paulicians. They practice monolatry and are polytheists as were the Valentians. Christ was hung on a stake, not nailed to a cross which they call a "phallic symbol."

THE WITNESSES direct their most violent opposition toward the Catholic Church. Their books admit indirectly that Christ established the Church as a visible institution, but that it became corrupt and was "over-reached by the devil" after the last of the Apostles died.

Jehovah's Witnesses relish distorting texts taken out of context from an assortment of Catholic books. To make a case against the Church, they dwell on such things as the Crusades, the Inquisition and Pope Alexander VI. In their magazines they accuse Catholics of intolerance, of being enemies of the Bible, of inciting wars, of collaborating with nazism and communism, of having greedy, murderous and immoral priests; they quote statements of Catholic authorities expressing dissatisfaction with the lack of zeal and impiety of Catholics as proof that the Church has failed her people. They never fail to make immediate use of such situations as the Puerto Rican bishops' involvement in the 1960 elections.

Their twisted interpretations of these things make it difficult at times for uninformed Catholics to answer their objections. When they use these arguments in conjunction with their distorted interpretations of the Bible, they sometimes succeed in planting the seed of doubt in the hearts of some Catholics. It is, then, a mistaken idea to think that Witnesses pose no danger to

many Catholics who are easily influenced by their secular environment.

The Witnesses can truly boast of their intense activity. Special training is given to their overseas missionaries. Their enormous zeal, misguided though it is, is their great strength.

They are well organized. Beneath the president, there are 12 society directors. In each country there is a "branch servant," who is assisted by other organization servants at various levels.

The rank-and-file members are "pioneers" and "publishers." The pioneers, the backbone of the organization, are the full-time ministers devoting about a hundred hours monthly to study groups and house-to-house calls. Some are used as "trouble-shooters," receive special assignments, start new meeting places known as Kingdom Halls, or relieve a "congregation servant" of his duties. Some of these "pioneers" devote 140 hours monthly to their work. The "publishers" are part-time workers who give 60 hours monthly to house-to-house visits and make about 12 follow-ups. In this activity they combine the work of our Legion of Mary with that of missionaries.

The society includes two main categories. One is a remnant of 144,000 persons destined to become spirit creatures in heaven. All others belong to the "great multitude," the earthly class, most of whom frown on the idea of belonging to the 144,000 elect. They prefer an everlasting, earthly utopia to the intangible prospects of heaven.

At first only the elect were granted the name Jehovah's Witnesses; but since a recent change the "great multitude" are also called Jehovah's Witnesses. This name was first adopted at their convention in Columbus, Ohio, on July 26, 1931.

The constantly swelling numbers of this organization are evidenced by their ever increasing assemblies. A total of 112,410 persons jammed into Yankee Stadium in New York on July 30, 1950. More than 165,000 Witnesses overflowed the stadium and the adjacent lot at their convention, July 19-26, 1953. This was topped by a record attendance of 253,922 at their eight-day spectacular held simultaneously in Yankee Stadium and the Polo Grounds, July 27-August 3, 1958. This year the Witnesses have entered a new phase. They will hold many conventions simultaneously in different cities.

It would be well to advise unprepared Catholics to avoid them, for they will accomplish little and may endanger their own faith. Only well-instructed Catholics can cope with them. At present, a number of efforts are being made to meet the problems posed by this cult. In New York, at least one Catholic Action group dedicates its efforts to the work of acquainting Catholics with the dangers involved. This group has developed a clear but concise series of replies to the usual Witness approaches and provides a training-program that makes available the services of well-informed Catholic laymen. The work of these laymen is to reply to Witness attacks, strengthen wavering Catholics and reclaim some of the misguided souls who are searching among the Witnesses for God's revelation.

BOOKS

Great Woman Behind the Man

ADRIENNE: The Life of the Marquise de La Fayette
By André Maurois. McGraw-Hill. 470p. \$7.95

Never was the old adage that "behind every great man there is a woman" more fully exemplified than in the lives of the Marquis de La Fayette and his wife, Adrienne. Making extensive use of hitherto unavailable papers and letters placed at his disposal by Adrienne's descendants, André Maurois proves once again his ability to bring French history to life in all its vividness, in all its vitality. In his subject, he has chosen wisely; in his writing, he has done her justice.

Adrienne de La Fayette, aptly described by her biographer as "deserving of a place among the greatest and most appealing characters of history," was many things both to her husband and her nation. To the former, a devoted wife, his support and guide in many of the decisions and dilemmas he confronted throughout an always turbulent career; to the latter, as a conscience and a reminder, Adrienne was at all times the epitome of that description applied, at her death, by the *Journal de l'Empire*:

the joy of her family, the protection of the poor, the consolation of the afflicted, the ornament of her country and the honor of her sex.

Throughout the latter part of a life shortened by the privations she underwent in order to be with her husband in Austria's Olmütz prison, and despite Bonaparte's advice that she was "a very intelligent woman" who knew "nothing of politics," Madame de La Fayette was a frequent, a moving and a potent intercessor on behalf of the Hero of Two Worlds. Her path through the courts, salons, countryside and prisons of Europe on behalf of her husband, and of others in disfavor, was one marked by frequent hardship and frequent failures on the part of the General to recognize her role.

A woman who endured the death of a grandmother, mother and sister in one day of the Terror; who witnessed in her husband the frequent marital infidelities sanctioned by the society of the day; yet one who at no point wavered in her devotion to either her

husband or the democratic ideal he espoused, Adrienne de La Fayette, in making up for the General's inability to face the political exigencies of his era, suffered neither reluctance nor regret. She saw her husband—who could have been the subject of La Bruyère's question: "What, at times, can one do with a good man?"—survive all the vicissitudes along the road from hero to *émigré* to become a gentleman farmer who, in the last days of her life, could finally appreciate the part she had played, the love she had shown. Proceeding always on "the wings of duty and love," as Charles Fox phrased it, her creed, as La Fayette himself agreed in a letter, "was compounded of the catechism and the Declaration of Rights." And it was, as M. Maurois so admirably demonstrates in this authentic and moving biography, a combination which, in her hands, had seldom known a peer.

CATHARINE HUGHES

Byronic Make-Believe

THE INFERNAL WORLD OF BRANWELL BRONTË
By Daphne Du Maurier. Doubleday. 336p. \$4.50

Ernest Shepard once drew for *Punch* a comic impression of the parlor in the Brontës' moorland manse. Bats wing through that mid-Victorian room. Those three Yorkshire sibyls, Charlotte, Emily and Anne, shaking snaky Medusa locks out of tranced eyes, are composing like mad. As for brother Branwell, the one non-genius (the fact was half his tragedy) in that eeriest of literary households—why, he lies half in and half out of the fireplace, dividing his tipsy attention between equal amounts of whisky and opium. One might remark of the scene that if Branwell had not existed, his sisters would have had to invent him. But he existed all right, this red-haired, Byronic, quite possibly epileptic boy with the implausible name. He still exists, in some measure anyway, as a part of the demonic impulse behind Charlotte's Rochester, Emily's Heathcliff, Anne's Huntington, and—if Daphne Du Maurier's surmise is accurate—*Wuthering Heights'* Hindley and Lockwood as well.

In a way there is not really much one can do with Branwell's hapless story. Were it not for the blaze of fire on the moors that his sisters' imaginative intensity has forever kindled in our minds, he would be forgotten utterly. What could be done, however, has been done with authority and distinction in this powerful interpretative biography, which does break a certain amount of new ground in two directions: in its forbearing treatment of Branwell's Evangelical father and Methodist aunt; and in its rejection of the likelihood of there having been any real passages of love between Branwell and Mrs. Robinson.

Probably the greatest value of the book lies in its demonstration of Branwell as a childhood catalyst quickening the imaginative chemistry of his sisters. It was Branwell's box of toy soldiers out of which came the enchanted dream-countries of Angria and Gondal. The world knows how the little wooden figures Emily and Charlotte played with were transmogrified into those demon-lovers, Heathcliff and Rochester. But Branwell's soldier was doomed, as was his frustrated master, to remain a citizen of the land of counterpane; and when this happens, there is nothing left for the poet *manqué*, trapped in the "infernal world" of childish make-believe that cannot achieve mature art, except the cheaper adult infernos of alcohol and laudanum. Like the toy soldier of the fairy tale, Branwell's toy ended on the dust heap, while its tragic owner, belying his godlike nickname—Chief Genius Brannii he had called himself in their nursery game—went down into the shades untimely young.

CHARLES A. BRADY

Too Much Zeal

THE DARK DISCIPLE
By Russell B. Shaw. Doubleday. 306p. \$3.95

Subtitled "A Novel of Spiritual Conflict," this promising first novel studies the excesses of religious zeal in a man whose apostolic ardor lacks the balance of prudence. Through skilled characterization, thematic depth and suspenseful narrative, it shows that genuine love of God is not motivated by an egotistic sense of mission or power, but is content to co-operate with Providence. Its judgments, moreover, emerge from a story that is not pietistic or didactic.

Chris Gavin, a young English instructor, comes to Webster University eager to spread his Catholicism amid this secular environment. Scornful of his col-

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league Mark Brodie, a fallen-away Catholic, he works militantly for conversions whenever there seems to be the ghost of a chance. The chief objects of his zeal soon become Don Reinhart and Mark's attractive wife, Julie. He dismisses the warnings of Fr. Kirsch, the Newman chaplain, as the timidity of a weak priest who wishes to avoid controversy.

As his proselytizing proceeds, Gavin's zeal is gradually recognized as a form of hypocrisy that seeks to draw people to dependence on him. Brodie soon recognizes him for what he is, and so does Don's fiancée, Eileen. Eventually an ouster movement develops against him. Don and Julie, his prize protégés, remain true almost to the last, but his



utterly shabby conduct when Don attempts suicide and his effort to seduce Julie finally alienate even them.

Unable up to this point to see his own hypocrisy, Gavin at last recognizes the irony of the situation: that despite all his outward affectation of religion, he is the least Catholic of the lot because he is the least unselfish and least humble. From this he attains to a humility that makes genuine prayer possible for the first time.

Through a seemingly negative theme—how not to influence people—Shaw exposes a regrettable form of zeal in a manner that results in effective affirmation. He does so, moreover, without black-and-white contrasts that would make Gavin's associates better guides than himself. The achievement of the refined distinctions involved, without ever sacrificing reading interest or reality of characters, and without ever becoming a theological treatise, makes this a notable first novel.

GEORGE E. GRAUEL

KING JOHN

By W. L. Warren. Norton. 340p. \$6.50

As a biography of a late medieval king and as a picture of an age, this study would be difficult to improve on. It is well written, spirited, impartial and based on thorough research which greatly modifies the pseudo-Protestant hero of Tudor historians and the absolute monster of 19th-century scholars.

The John who remains, though clearly visualized, is nevertheless a paradox.

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Suspicious and small-minded, oppressive and vindictive, he was an energetic and able administrator whose greatest flaw was his constant alienation of normally loyal subjects through harshness and injustice.

Contrasted with his father, the magnanimous and capable Henry II, or his predecessor brother, the bold and war-loving Richard, John indeed lacks the qualities necessary for royal greatness and is truly depicted in Shakespeare's play as the weak and unfortunate king who lost France and made his England bleed. But the skill of the French king, as well as developing historical necessity, made the loss of England's French provinces almost inevitable.

It was in his quarrel with the Pope and in the rebellion of the English barons that John made his most serious mistakes. Only through his fortunate death in 1216 (after 17 years of troubled rule) did peace return to John's harassed kingdom.

Some mysteries of John's reign appear somewhat clearer now. It seems that John himself in a drunken rage murdered his imprisoned nephew Arthur. John apparently died from a fever (not having been poisoned by a disgruntled monk) at a crucial moment when two-thirds of his barons had gone over to the invading French forces.

Two things impressed this reader. One was the saintliness, ability and prudence of Stephen Langton, whose appointment to the see of Canterbury led to John's trouble with the Pope. The other was the relative insignificance of the Magna Carta to the age that produced it.

For all its complex historical background, the clarity of the prose style and the author's easy mastery of his material make this an impressive biography.

PAUL E. McLANE



THE PLEASURE OF HIS COMPANY (Paramount) is a civilized and handsomely Technicolor-mounted comedy about civilized and, incidentally, very wealthy people. Specifically, it concerns the temporary havoc wrought in the household of a San Francisco society

family when an aging playboy of great charm and irresponsibility (Fred Astaire) turns up to give in marriage the daughter (Debbie Reynolds) he has ignored for twenty years.

The chief victims, besides the daughter, are his ex-wife (Lilli Palmer), her present husband (Gary Merrill) and the level-headed but, up against the practiced suavity of the "old pro," rather gauche bridegroom (Tab Hunter).

In the last analysis the comedy is contrived, and it does not really matter how the story comes out. The ending of the movie, as a matter of fact, is different from that of the play on which it is based. It is contrived on a thoroughly professional level, however, with acute characterizations and a good deal of sense and unity underlying the funny lines and situations. This is a good deal more than can be said for most current screen humor. [L of D: A-II]

ROMANOFF AND JULIET (Universal) is a genial satirical comedy (also in Technicolor) about the efforts of a tiny, virtually nonexistent European country to evade the excessively friendly embrace of both the United States and the Soviet Union.

Concordia, the country in question, is in a position to break a voting deadlock at the UN. The chief secret weapon of Concordia's president and man-of-all-work (Peter Ustinov) is a romance he promotes between the daughter of the American ambassador and the son of the Soviet ambassador (John Gavin). Ustinov is quite a man-of-all-work himself, having adapted the movie from his own stage play and directed it, in addition to starring in it.

The film opens with a roll-call vote in the UN which is full of sharply comic ideological and ethnic observations. It is hilarious. I regret to say that, though the picture's heart is in the right place, it is after that opening scene more often tedious and flabby than pungent and really amusing. [L of D: A-II]

ON THE DOUBLE (Paramount). Danny Kaye's new comedy (and his first in several years) takes off wildly from the bizarre but true circumstance that a soldier-actor masqueraded successfully as Gen. Montgomery in one of British Intelligence's wilder World War II schemes.

In this movie Danny plays a faint-hearted, allergic American private and also a British general sufficiently addicted to overindulgence in wine, women and song so that he obviously is not Monty. Nevertheless, the situation is the same: the private is talked into imper-

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sonating the general. His subsequent adventures, however, can truthfully be said to bear no resemblance to the story of any persons living or dead.

Actually, the film would have been funnier if it had remained a spoof of *I Was Monty's Double* instead of turning into a virtual spoof of a Danny Kaye movie. Still, on the occasions when its principal performer is allowed to cut loose in his inimitable fashion, it is funny enough. [L of D: A-I]

THE YOUNG SAVAGES (*United Artists*). At the end of this story about the murder trial of three juvenile gang members, the mother of the victim bitterly asks: "Where is justice for my son's murderers?" The assistant district attorney (Burt Lancaster), who tried the case to bring out the truth rather than to obtain first-degree convictions, replies: "A lot of people killed your son, Mrs. Escalante."

I have serious reservations about the film, which is poured artificially into a melodramatic framework and is loaded down with too many plot complications. Nevertheless, it presents, in strikingly effective cinematic terms, a great many small pieces of truth about juvenile delinquency and synthesizes them so well that the hero's climactic remark delivers an intellectual and emotional wallop at the audience's conscience. [L of D: A-II]

MOIRA WALSH



NOONTIDE. Billed as the author of the play at the Marquee, Howard Hart modestly admits that his work is based on a drama by Paul Claudel, a career diplomat who for several years was French Ambassador to the United States.

Claudel was distinguished as an intellectual and a poet, as well as a dramatist. He completed *Partage de Midi* in 1906, but for forty years refused to permit its production on the stage. Meanwhile, he circulated copies among his friends. Since *Noontide* is only based on the French play and is not a translation, one wonders how faithfully Mr.

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A Architecture ILL Institute of

C Commerce Languages and

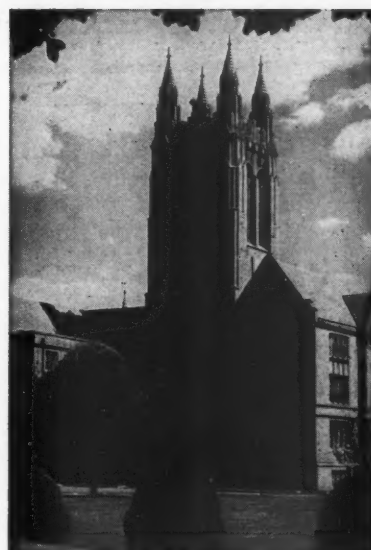
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Hart has retained the spirit of Claudel's drama. The question must remain open until your reviewer is privy to more details.

On the evidence at hand, it seems that Claudel's intention is inadequately reflected in the derivative play. The drama is the portrait of an apparently gentle but essentially ruthless woman who deserts her husband and children for a lover, whom she later forsakes for another paramour. Mr. Hart handles the immoral story line with Gallic maturity; no titillating couch scenes or passionate embraces. He assumes that an adult audience knows what can happen in an immoral situation. Besides, it's all spelled out in the dialogue. One feels, however, that Mr. Hart has not grasped the religious implications of Claudel's drama, nor probed deeply enough into the character of a wayward woman to discover her motivation.

Yse is not a lustful woman, nor a frivolous woman, easy to be had. She is immoral because, as with most of us, her dreams exceed reality. Her ideal mate would be a good provider, a poet and an ultramasculine adventurer in one man's skin. When they come in separate packages, she yields to each in his turn, faithful to each while he is on the scene. Begging her husband not to go on a prolonged business trip, she kisses him ardently and says: "You were a good man." The line is the key to her character.

What the husband thought was an affectionate good-by kiss was really a farewell. Immediately after his departure, Yse is in the arms of a lover. Her second man loses her in a similar way. Concerned about her pregnancy, he persuades her to go to a place where competent medical care will be available. As the boat leaves the dock, she encounters her next lover.

When Claudel wrote the original play, he was obviously exploring the generic nature of women. What did he discover? What did he want to tell his audience? Is Yse a representative woman, a symbol of the female force in nature? Is there an Augustinian implication in her yearning for the perfect mate? It is doubtful that Claudel was able to answer all the questions he raised. Mr. Hart certainly does not.

Directed by Paul E. Davis, *Noontide* is not an action play for theatregoers avid for emotional excitement. Mr. Hart's writing makes no concessions to the immature minds in the audience; its integrity is sustained by the direction and performance. Tani Seitz makes Yse the kind of woman Claudel must have had in mind when he created the

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character—a strictly female female, remote or yielding according to her wish, as mysterious as the Sphinx or Mona Lisa, and always desirable. It is a challenging role, and the portrayal rendered by Miss Seitz has an appealing delicacy.

While Mr. Hart may have failed to retain the spirit of Claudel's work, he has captured enough of it to make *Noontide* an impressive drama. If we cannot have our Claudel straight, perhaps it is just as well to let Mr. Hart do the blending.

PORGY AND BESS. There was a recent fine production of *Porgy and Bess* at City Center, directed by William Ball. Your reviewer has followed the Porgy story since its original appearance as a folk novel by Du Bose Heyward, through its rendering as straight drama, directed by Rouben Mamoulian, and its final metamorphosis as an opera, with Tod Duncan as Porgy and Anne Brown as Bess. The story doesn't change, of course; the only difference between successive productions of *Porgy* as opera is the caliber of the cast and the pace of direction. In pace and coloring, Mr. Ball's direction is the most impressive of your reporter's experience.

This fact leads into a ticklish subject—the minuscule influence of Catholics in the American theatre. Mr. Ball would be a gifted director if he were a Presbyterian or one of Jehovah's Witnesses. He happens to be Catholic, however. He is one of hundreds working as actors and production specialists who are unrecognized and unappreciated by their co-religionists. They do not want special praise because they are Catholics; they want only appreciation as artists, which they too rarely get in the Catholic press.

Mr. Ball first caught the attention of the theatre-wise when he directed an off-Broadway production, *Ivanoff*. He is presently embarrassed by conflicting invitations to direct the opening production of the Metropolitan Opera Company's *The Girl of the Golden West* and to stage *The Marriage of Figaro* for the New York City Opera Company. He is going to California to stage *The Merchant of Venice*, and The Phoenix is trying to persuade him to direct one of its plays for the road. Meanwhile, he is writing the libretto for an opera called *Natasha*, based on a story by Turgenev. Mr. Ball is evidently going places.

There are legions of Catholics like director William Ball and scene-designer Jo Mielziner, who are making significant contributions to the theatrical arts. These artists await the emergence of Catholic playwrights like Claudel and

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THEOPHILUS LEWIS



And so there are three steps in these sins. First, a man may grow angry, but it is all inside; he gives no sign of it. Next . . . (St. Augustine, on the Gospel for the Fifth Sunday after Pentecost).

THAT EXCEEDINGLY brilliant man, the fourth-century Bishop of Hippo in North Africa, is at times most large and sweeping in discourse, and at other times almost painfully precise. St. Augustine will serenely expound the awful mystery of God's compelling grace in relation to man's free volition. Then, on the next page, he will lay hold of a concrete numeral that happens to occur in the Gospels and will worry that innocent number exactly as a dog worries a bone. Augustine should be the patron saint of statisticians and sociologists.

In our present passage the grand old man of Hippo gets out his measuring tape in order to have a go at the unedifying phenomenon of human anger. He has already remarked (with what degree of seriousness it is impossible to tell) that people who do not commit murder are not thereby altogether ready for the kingdom of heaven. However, he agrees cheerfully, that is a start. Then he begins to talk about losing one's temper.

There are really three steps in this business, says Augustine carefully. To begin with, a man may grow angry. . . . Nothing is said about the possible cause of the anger or the sources of provocation. The old psychologist has his eye on his specimen, the sample for his case book, and nothing extraneous can, for the moment, distract his attention. Besides, a man of intelligence is always a man of sensibility. There is no use enumerating the possible provocations one must endure in this world.

They are numberless, endless and sometimes featureless.

It is interesting and perhaps consoling that Augustine passes no judgment on the anger itself. He calls it simply a *commotion*. However, a second stage develops when the interior *commotion* finds expression.

There is a mild but engaging subtlety at this point. The author explains that the expression he has in mind is vocal but not verbal. He seems actually to be thinking in terms of grunts and groans and murmurs and heavy sighs and, likely, even those hearty interjections which at once say nothing and so much. We may legitimately extend this second stage in anger to include all those external manifestations—the glare, the scowl, the sullen or icy silence, the whole rich repertoire of long-suffering and outrage—with which we relieve our natural feelings to the detriment of our supernatural merit.

We may be amused by this painstaking exposition, but let us also be edified by it. How many of us, though we honestly try to control our temper, yet feel no slightest pang of conscience as we give some unmistakable sign of our (always, of course) just indignation at the offensive tomfoolery of our fellows! One of the really fascinating aspects of living with a saint must be that you can never tell when you have offended him.

The third Augustinian stage in anger is what we may gently call the "full blast." Here the good prelate uses the Latin word *vituperatio*, the English of which is obvious. He modifies the noun with the adjective *sure, certain*; there is no doubt or ambiguity about the wholehearted phenomenon which is now being described. No wonder we speak of a thoroughly angry man as being *mad*.

The trouble with these writers is not that they are unclear, but that they can be most annoyingly lucid. Our divine Lord declares to us: *If your justice does not give fuller measure than the justice of the scribes and Pharisees, you shall not enter into the kingdom of heaven.* Cheerfully and comfortably we ask of no one in particular: "Now what in the world does *that* mean?" And we are just about to resume our genial routine of highly imperfect Christianity when Augustine of Hippo steps up out of the distant past and in a flat, clear, irritating voice tells us exactly what *that* means.

It's much more pleasant, though maybe not as provocative, merely to read the Sunday comics.

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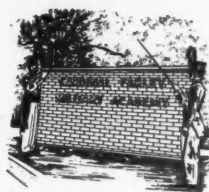
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